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Something More

KIRBY PAGE

of a previous state of being; it is evil, because all existence and all action, good as well as bad, are evil, and it is illusion, as all things are illusion. In pure Buddhism there can be no sin in our sense of the word, because there is no God; sin there means 'thirst,' 'desire,' and what Buddhism seeks to escape is not the evil of life only, but life itself. Confucianism makes no mention of man's relation to God, and totally lacks all conception of sin. In one word, Christianity is the only religion in the world which clearly diagnoses the disease of humanity and discovers what it is that needs to be healed and that attempts permanently and radically to deal with it. And so, also, Christianity alone knows what the salvation is which men require, and makes provision for it."

"There is no great truth in the non-Christian religions which is not found in a purer and richer form in the Christian religion," says Dr. Speer. "Hinduism teaches that God is near, but it forgets that He is holy. Moham-medanism teaches that God is great, but it forgets that He is loving. Buddhism teaches that this earthly life of ours is fleeting, but it forgets that we must therefore work the works of God before the night comes. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home."

There is vastly more in the teaching of Jesus than we have discovered. No other teacher is comparable with Him.

Consider the personal example of Jesus. He alone of all mankind embodies in his own attitudes and deeds all that he teaches. No other religion has as its founder a perfect and sinless character. "Mohammed's character was admitted by himself to be a weak and erring one. It was disfigured by at least one huge moral blemish;

and exactly in so far as his life has, in spite of his earnest and reiterated protestations, been made an example to be followed, has that vice been perpetuated." Confucius made no claim to perfection of character. Indeed, he says: "In letters, I am perhaps equal to other men, but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to." Buddha never dreamed of setting himself up as a moral ideal for men. "As for the Hindu gods, we are better gods ourselves than they are—that is, our moral characters are superior to those of the Hindu gods."

Jesus alone practices what he teaches. He teaches faith in God, his own life is a constant exhibition of that trust; he teaches the value of prayer, his own power comes as a result of faithfulness in this practice; he teaches no compromise with sin, by his own example he denounces all forms of wrongdoing; he teaches the equality and worth of man, he associates with and seeks to win the rich and the poor, the respectable and the outcast; he teaches love and compassion for one's fellows, his life is given in unselfish service to others; he teaches forgiveness of others, on the cross he cries, "Father, forgive them." Here is the one consistent teacher, the one perfectly balanced man, the one sinless character of all humanity. The combined search of nineteen centuries has failed to reveal all that is wrapped up in the personal example of Jesus Christ.

The death of Jesus is only faintly understood. The preaching of the cross has seemed foolishness to those who do not believe; it has been the power of a new life to those who do believe. There have been many theories of the

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SOMETHING MORE

A Consideration
of the Vast, Undeveloped
Resources of Life



KIRBY PAGE



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To
SHERWOOD EDDY
WHOSE WORDS AND DEEDS
HAVE INSPIRED THESE PAGES

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SOMETHING MORE IN GCD

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—*Isaiah 55:8, 9*.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—*Job 11:7*.

"Great is the Lord, and highly to be praised; and his greatness is unsearchable."—*Psalms 145:3*.

"That maketh the Bear, Orion, and the Pleiades, and the chambers of the south; that doeth great things past finding out, yea, marvellous things without number. Lo, he goeth by me, and I see him not: He passeth on also, but I perceive him not."
—*Job 9:9-11*.

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—*Psalms 139:6-10*.

"Oh, how inexhaustible are God's resources and God's wisdom and God's knowledge! How impossible it is to search into His decrees or trace His footsteps!"—*Romans 11:33* (Weymouth).

"He who has seen me has seen the Father."—*John 14:9* (Moffatt).

CHAPTER I

SOMETHING MORE IN GOD

“And Nature, the old nurse, took
The child upon her knee,
Saying, ‘Here is a story-book
Thy Father has written for thee.’

‘Come wander with me,’ she said,
‘Into regions yet untrod,
And read what is still unread,
In the manuscripts of God.’

And he wandered away and away,
With Nature, the dear old nurse,
Who sang to him night and day
The rhymes of the universe.”

Man is a pilgrim. He is born with the *wanderlust*. He is always going somewhere. He is never satisfied with what he knows, what he has, or what he does. Never content with simple observation, he seeks an explanation of the why and whence of the phenomena about him. Never content with present possessions, he seeks to extend his sway into new realms. Never content with the manner in which he does things, he seeks new ways of fulfilling cherished desires. He is ever venturing forth into unknown regions. In realms of thought and action, he is constantly endeavoring to discover the *something more* that lies all about him.

In spite of man's search throughout the ages, many marvels of nature have baffled him or have remained undiscovered until recent years. Long before the days

of the Psalmist and the astrologers of ancient Egypt, men saw the lightning flash in the heavens. Yet it remained for Benjamin Franklin to note the relation between lightning and electricity. And most of the advances in this sphere have been made by men who are still alive. The Aztecs and the Babylonians witnessed the effects of electrical discharges, but not until our own time has the world been linked together by the telegraph and the telephone, and night turned into day by the electric light. Only recently has it been demonstrated that written messages may be transmitted thousands of miles by means of the writing-telegraph. Professor Korn and Mr. Thorne-Baker have just now perfected a mechanism by means of which it is possible to send sketches and photographs by telegraph.

The ancient dwellers in the valleys of the Euphrates and the Nile breathed air that was identical in its elements with that inhaled by the modern inhabitants of the Mississippi Valley. Yet it was less than two decades ago that a nineteen-year-old boy on his father's farm near Bologna, Italy, discovered how to send messages through the air without the use of wires. Now messages are daily sent to all parts of the world by means of wireless telegraphy. The present writer well remembers that during a recent voyage from Liverpool to New York, while in mid-Atlantic a wireless message was picked up to the effect that the price of doughnuts in the restaurants of Chicago had been increased sixty-six per cent.

Only recently have we heard of the invention by Mr. James Harris Rogers of an underground radio system by which wireless messages may be sent and received

underground or through water without the use of aërials. It is said that with the apparatus installed in his home in Hyattsville, Maryland, Mr. Rogers has received messages from Berlin, Paris, and Rome.

Primitive men knew how to communicate with each other at a distance by means of beacon fires, but only within recent months has it been found possible to convey the human voice thousands of miles by means of the wireless telephone. A message was sent by wireless telephone from Arlington, Virginia, and distinctly understood and recorded in Honolulu, nearly 5,000 miles away. Wireless telephone messages are now sent from rapidly moving passenger trains to distant railway stations. Recently it has been demonstrated that it is possible for aviators in flight to keep constantly in communication with persons on the ground by means of the radio-telephone.

The warriors of old knew how to make music with the tom-tom and the drum, but it was only a short time ago that Dr. DeForest discovered that it was possible to make music by sending electric currents through glass bulbs. He has now perfected what he calls the Oscillion Organ. With varying electric currents operated by switches, this organ can be made to imitate the cornet, the flute, the oboe, and various stringed instruments; indeed, the Oscillion Organ is a whole orchestra in itself.

Notwithstanding the really marvelous progress that has been made in the realm of electricity, it is the unanimous opinion of all scientists that we are only on the threshold of this science. Little more is known of electricity than the information contained in the definition

given by the new motorman: "Electricity is the juice that makes the car go." Thomas A. Edison says: "I believe we are only beginning, that we have scarcely started, we have only scratched the surface." And Tesla says: "What has been done so far in electricity is as nothing compared with what the future has in store for us."

There is something more on ahead, and within the next few decades that which now seems impossible will be commonplace. We are confidently told by the men who know most in this realm that we shall soon be able to see the person to whom we are speaking over the telephone. It will not be long, we are informed, before all of our houses and apartments will be heated exclusively by electricity. One scientist has said that the day will soon come when tub and shower baths will no longer be found in our homes, being supplanted by the more cleanly, sanitary, and invigorating electric bath.

Just a few months ago Mr. Weagant announced that he had discovered how to remove the static from the atmosphere. All electricians are agreed that when once this problem of the static is solved, there will be practically no limits to the effective uses of wireless telegraphy and telephony. Within a few years the purchasing agent of Tiffany in a Fifth Avenue office may be able to pick up his radio-telephone and say: "Please give me wireless long distance. Give me South Africa, Kimberly Mine 826-J." Within a few minutes he may be placing an order for diamonds with his distant agent and may receive them within a few days by aeroplane express.

Tesla says that within a few years it will be possible to illuminate the ocean by means of artificial sheet light-

ning. He also believes that by means of electricity it will soon be possible to control the rainfall. He predicts that shortly we shall have a typewriter electrically operated solely by the human voice.

It seems certain that within this century the dwellers in interior Tibet, the jungles of Africa, and the most inaccessible places of the earth, will be enjoying many luxuries produced by electricity of which even the civilized world is now altogether ignorant.

For many centuries chemists have been searching for new elements, but it was only twenty years ago that the most wonderful of all known elements was discovered by a Polish woman, Madame Curie, in Paris. Unceasingly radium gives out heat, light, electricity, and X-rays. "One atom of radium contains energy enough to keep a clock ticking for a hundred years." One ounce of radium gives off enough energy to lift ten billion pounds thirty feet. If it were possible to gather together a single pound of radium, its energy would be sufficient literally to tear the flesh off every person within a hundred feet.

"Every now and then," says Sir Oliver Lodge, "an atom of radium explodes or fires off a projectile—what is called an 'A' particle. During the time taken by a rifle bullet to fly without resistance from the muzzle of a rifle to a target 300 yards away, the 'A' particle simultaneously shot off from the radium would have traveled the 3,000 miles from London to New York. The time needed is only a quarter of a second. And as to the energy of such a projectile, weight for weight, it is 400,000,000 times more energetic than a bullet."

Radium gives off three kinds of rays. Of these the Gamma rays are sufficiently powerful to penetrate twelve

inches of steel plate. When encased in covers of glass, gutta-percha, steel tubing, three sheets of copper, one millimeter of silver, and ten centimeters of water, these rays penetrate with sufficient force to cause a diamond to glow in the dark. So powerful are these rays that even the blind are able to detect them. Radium has been used with marvelous success in the cure of cancer and skin diseases and even with tuberculosis.

Mr. G. W. C. Kaye says: "Radium is the most amazing and revolutionary substance ever known to man." And Professor Venable remarks: "The total amount of energy pent up in a single atom of radium almost passes our powers of conception." And yet it is necessary for Professor Baskerville to admit: "We are only on the threshold of a full knowledge of this marvel." And Dr. Bissell says: "Its powers are still more or less unknown."

Up to the present time only exceedingly small quantities of radium have been separated from other elements. So rare is radium that it sells for more than \$2,000,000 an ounce. It is found in pitchblende, carnotite, lava, and various ores throughout the earth. Professor Joly estimates that there are 20,000 tons of radium in solution in the waters of the sea, while 1,000,000 tons are lying on the ocean floor. It is reasonably certain that within the near future very much larger quantities of radium will be available for more extensive experimentation, and that soon we shall know more of its marvels.

It is entirely possible that the scientist of tomorrow may discover a new element many fold more powerful and marvelous than radium. At present we know only a

few of Nature's secrets of power. There is something more on beyond.

The eyesight of the savage hunter was vastly keener than that of the flat-dweller in a modern city. But the primitive huntsman was confined within the limits of natural eyesight, while your modern man has access to high-powered microscopes and telescopes.

It is now possible to determine the actual shape of a particle only one-two hundred and fifty millionth of an inch in diameter. By means of the spectroscope it is possible to prove the presence of one part of sodium vapor in 20,000,000 parts of air.

It was only a few score years ago that the molecule was the smallest quantity of matter conceivable by scientists. It is now an accepted fact in science that each molecule is made up of one or more atoms, while each atom contains not less than 30,000 electrons. In a space as broad as one's little finger-nail 200,000,000 molecules could be placed side by side, or a total of 12,000,000 million electrons within that space. In half a thimbleful of air there are 3,600,000,000,000,000,000 electrons.

"Within this tiny molecule lies hidden a whole universe in ceaseless and terrific movement," the electrons revolving at a speed of 100,000 miles a second. It seems difficult to believe that just beneath the point of our pen as we write upon the smoothest linen there is a veritable maelstrom of swiftly moving particles. And yet this is a sober fact of science.

In spite of the marked advance in this sphere, Dr. Geoffrey Martin, of London University, says: "Little is known at present regarding the mutual attraction of the

atoms for each other, and no doubt in this field many of the great discoveries of the future will be made. The subject, in fact, is in its infancy."

Man has studied the stars for ages and yet his knowledge of them is very incomplete. We know that the size and distance of the stellar bodies are vast beyond powers of imagination. "The late Royal Astronomer of Ireland, in a book published just before his death, gives it as his opinion that there are at least 30,000,000 stars or suns, each one the center of a planetary system, averaging perhaps ten planets apiece; which means, according to his estimate, that there are 300,000,000 worlds in this universe, the majority of them vastly larger than the planet upon which we live." According to Gore, the star Arcturus has a mass 500,000 times that of our sun, and is 12,000,000 times as far from the earth as is our sun. Our sun placed at this distance could not be seen with an opera glass. According to Newcomb, the amount of light emitted by Canopus and Rigel is certainly thousands, probably hundreds of thousands that emitted by our sun.

It is stated on high scientific authority that one of the nebulae, or luminous clouds, which to the naked eye appears to be about five times as large as the moon, is at least 46,500,000,000 miles in diameter, or 500,000 times the sun's distance from the earth. Light traveling at the rate of 186,000 miles a second would require eight years to pass from one side of this nebula to the other; a train moving at a mile a minute would require 90,000,000 years to cover the same distance. More than 10,000 of these nebulae have been cataloged, and it is thought that

the total number must reach into the hundreds of thousands.

It is believed that our atmosphere does not extend more than a few hundred miles above the earth. Beyond this it is believed that there is only the all-pervasive ether, which we cannot see, hear, taste, smell, exhaust, weigh, or measure. And yet we know it must be there because of the phenomena which are inexplicable without it. "It must be a thousand times as rigid as our hardest substance in order to transmit light at the velocity of 186,000 miles a second, and yet it offers no resistance to the planets as they move through it." Sir Oliver Lodge says: "Every cubic millimeter of the universal ether of space must possess the equivalent of a thousand tons, and every part of it must be squirming internally with the velocity of light." It is utterly different from any known thing, and affords a vast field for exploration.

We must confess with Immanuel Kant: "We are living in a world which is but a little island of the known, washed on every shore by the vast waters of the unknown." Sir Oliver Lodge exclaims: "The universe we are living in is an extraordinary one; and our investigation of it has only begun."

In spite of the vast increase in human knowledge, many eminent scientists have reached the conclusion that there are great and fundamental problems which can never be solved by means of pure science. So Tillman says:

"Above and below the narrow zone of the visible are objects too far off and too fine for human scrutiny. Although the 'seeming all' is rounded by intimations of

other and brighter regions, Science can never compass them by any extension of her domain. In these unsounded depths which form the boundary and the background of the known, thought, grown dizzy, finds no support."

And in this connection the great scientist Dr. Geoffrey Martin says:

"It must be boldly confessed that Science, in spite of her great discoveries, is completely in the dark as regards the object and drift, the why and wherefore, of all the great workings of nature. In spite of all the enormous advances of Science within the last few centuries, we are, apparently, as far as ever from the solution of the great mystery of life itself."

The little we do know, however, compels us to believe that Law and Order prevail throughout the universe.

"In all directions the process of evolution has been discovered," says John Fiske, "working after similar methods, and this has forced upon us the belief in the Unity of Nature. The whole tendency of modern science is to impress upon us the truth that the entire knowable universe is an immense unit, animated throughout all its parts by a single principle of life. The element of chance is expelled. Nobody would now waste his time in theorizing about a fortuitous concourse of atoms. We have so far spelled out the history of creation as to see that all has been done in strict accordance with law. So beautiful is all this orderly coherence, so satisfying to some of our intellectual needs, that many minds are inclined to doubt if anything more can be said of the universe than that it is a Reign of Law."

A remarkable instance of this reign of law is to be found in the discovery made by the Russian chemist Mendeléev. Through what has come to be known as the

periodic law, he was enabled in 1871 to foretell the existence and even the properties of several unknown chemical elements, which have since been discovered. His prophecy was fulfilled in a remarkable way by the finding of the element gallium by Lecoq de Boisbaudran in 1875, the finding of scandium by Nilson in 1879, and the finding of germanium by Winkler in 1886. In each case the element discovered corresponded in an amazing way with the prediction of Mendeléev.

The presence of this reign of law made it possible for Leverrier by laborious calculations to predict the discovery of a new planet and to tell where it might be found. Within a few days, the planet Neptune was discovered within one degree of the spot indicated by Leverrier.

"A still more impressive illustration of the unity of Nature," says John Fiske, "is furnished by the luminiferous ether, when considered in connection with the discovery of the correlation of forces. The fathomless abysses of space can no longer be talked of as empty; they are filled with a wonderful substance, unlike any of the forms of matter which we can weigh or measure. A cosmic jelly, almost infinitely hard and elastic, it offers at the same time no appreciable resistance to the movement of the heavenly bodies. It is so sensitive that a shock in any part causes a tremor which is felt on the surface of countless worlds. Thus every part of the universe shares in the life of all the other parts, as when in the solar atmosphere, pulsating at its temperature of a million degrees Fahrenheit, a slight breeze instantly sways the needles in every compass-box on the face of the earth.

"Still further striking confirmation is found in the marvellous disclosures of spectrum analysis. To whatever part of the heavens we turn the telescope, armed with this new addition to our senses, we find the same chemical

elements with which the present century has made us familiar upon the surface of the earth. From the distant worlds of Arcturus and the Pleiades, whence the swift ray of light takes many years to reach us, it brings the story of the hydrogen and oxygen, the vapor of iron or sodium, which set it in motion. Thus in all parts of the universe that have fallen within our ken, we find a unity of chemical composition. Nebulae, stars, and planets are all made of the same materials, and on every side we behold them in different states of development. Matter is indestructible, motion is continuous, and beneath both these universal truths lies the fundamental truth that force is persistent. The events of the universe are not the work of chance, neither are they the outcome of blind necessity. Practically there is a purpose in the world whereof it is our highest duty to learn the lesson."

In like tone the great naturalist, John Burroughs, says: "It would seem as if all nature were permeated with mind or mind stuff. As science has to assume the existence of an all-pervasive ether to account for many phenomena, so it appears to me that we have to postulate the universal mind to account for what we find around us."

"It seems clear that evolution can hardly be carried through in the biological and human realm without teleology or purposiveness," says Professor E. W. Lyman. "This purposiveness is not single and external, like the mind of an architect working upon building material. It is manifold and immanent. But the very fact that it is there, and that its significance constantly increases as evolution goes on, shows that, just so far, the world is of the kind that we should expect if one immanent, purposeful, creative Spirit were active in it throughout. Mechanism remains as a useful working hypothesis for guiding detailed discovery, but wherever we find growth and organization we need the teleological principle, and the more we find that principle operative in nature and history, the more

we are justified in concluding that the whole is characterized by growth and organization, and so is dependent on an Immanent Mind."

By what name shall we call this animating principle of the universe, this source of all phenomena? Some call it Force or Energy or Mind, others call it God. Some call this idea a working hypothesis, others call it Faith. "The Deity revealed in the process of evolution is the ever-present God, without whom not a sparrow falls to the ground and whose voice is heard in each whisper of conscience, even while his splendor dwells in the white ray from yonder star that began its earthward flight while Abraham's shepherds watched their flocks."

The supreme need of the world today is for a true conception and a deeper knowledge of God. Man's whole life is affected by what he thinks of God. The Hindu mother tosses her baby to the crocodiles, the devout pilgrim mutilates his body, the pious monk retires to the wilderness, the martial Moslem massacres the unbelieving, the consecrated missionary lays down his life for his enemy—all of these deeds are founded on varying conceptions of God.

"Today, as in every age," says Dr. John Herman Randall, "earnest men are crying out, just as the old French iconoclast Diderot cried out to the Church of his day, that was stifling truth and binding it fast with fetters, 'Release your God,' or in other words, 'Enlarge your conception of God'."

It is illuminating to recall that the man of all men who impresses us by his knowledge of God, never undertakes to prove God's existence or personality. Jesus

Christ simply assumes these things, takes them for granted, uses them as the basis for all choices, words, and deeds. Jesus assumes the wisdom, power, love, and accessibility of God. Without attempting to prove these attributes, he simply acts as if their truth were beyond dispute. In every outward circumstance, he sees evidences of the validity of his faith in God.

Jesus never doubts the wisdom of God. He is persecuted, insulted, buffeted, crucified, yet he retains his trust in God. Even in seeming defeat and failure, he does not doubt God's wisdom, but says, "Thy will, not mine, be done." He calmly asserts that "with God all things are possible." Not once does he doubt God's power to preserve him or to enable him to do God's will. In spite of outward appearance, he goes forward with the steadfast conviction that he is in God's care. The love of God is the cornerstone of Jesus' life. It is the central theme of his message. It gives tone and balance to all that he does. He uses the human word Father as the title which best expresses God's attitude toward men. Jesus assumes that God is near and accessible. He talks with God as naturally as with his friends. He spends many hours in simple communion with God, and from these hours of fellowship he receives guidance, strength, and hope.

Jesus begins his ministry with certain assumptions regarding God. Through years of intense persecution and suffering, he makes practical and most searching tests of his faith in God. Not once does his hypothesis fail. Always he finds God true. The greatest certainties in his life are the wisdom, power, love, and accessibility of God.

Our deepest need is that we may know God. This

we can do only as we fulfill certain conditions. No hypothesis can be tested and found true unless the necessary conditions are first met. Jesus knows God because he fulfills all conditions of such knowledge. Three conditions at least, must be fulfilled if we are to know God in any true sense:

1. *We must earnestly seek God.* He never thrusts himself upon us. He stands outside the door of our lives, but it is for us to decide whether he shall enter and dwell with us. He longs to reveal himself more fully to us, but is hindered by our indifference and antagonism. Admiral Peary found the North Pole because he earnestly sought it. He made this search the central purpose of his life, setting aside projects which he regarded as less significant. Not until our search for God becomes the dominant and overwhelming factor in our lives, can we hope truly to find him. We shall not know God intimately until we hunger and thirst for him.

Seek God in the world about you. Break away occasionally from the deadly pressure and crushing routine of the shop and office. Get out into the open air and behold evidences of God's handiwork. Wander beside inviting streams, beneath the restful shade of green trees, drink sparkling water from bubbling springs, smell the fragrant perfume of beautiful flowers, listen to the melodious songs of many birds, sit by the shore of quiet lakes and the surging sea, tramp across rugged hills and climb high mountains. See God at work all about you. Forsake the crowded theater, the stifling dance hall, the endless round of social pleasures. Stand alone in the stillness of the night, gaze long into the heavens, let the twinkling

stars and silvery moon stimulate thought and deepen meditation. Find God.

Seek God in the work you do. Realize that to perform any honest and useful labor, whether it be physical or mental, is to enter into partnership with God. Keep in mind that the purposes of the ever active and creative God cannot be fully accomplished without the continuous cooperation of each of his children. No longer regard your daily task as mere drudgery, a sort of necessary evil, the price to be paid for things desired. Look upon your work as the high privilege of entering into creative activity with your Father, in making it possible for all men to enjoy abundant life. "My Father worketh even until now, and I work."

Seek God in the person of the historic Jesus. Read the record again and again. Live in the presence of Jesus, share his attitude and viewpoint, catch his spirit, see in him God incarnate in human flesh.

Commune with God in solitude, listen to his still small voice speaking to your inner soul, unburden yourself to him, enjoy his companionship, respond to his call. Seek and you *will* find.

2. *It takes time to know God.* True knowledge of him is not to be gained in "Six Easy Lessons." The deeper secrets of nature and of God are not discovered easily. Edison once made over 15,000 tests before he found the desired combination. On another occasion he found the missing link after 10,000 trials. He has worked eighteen and twenty hours a day for weeks at a time, scarcely stopping even to eat or to sleep. It is no wonder he exclaimed: "Genius is one per cent inspiration and ninety-nine per cent per-

spiration." Luther Burbank has had as many as 3,000 experiments in operation at one time, and on a twenty-two acre plot has made more than 100,000 experiments. Herein lies the secret of his marvelous success.

Jesus knows God because he takes time to seek him. Early and late, throughout all hours of the day and night, Jesus seeks God and talks with him. Only those followers of Jesus who have spent hours in conscious communion with God have really known him. Herein is found an explanation of the knowledge of God and faith in him of such men as David Brainerd, William Carey, Hudson Taylor, David Livingstone, and a multitude of others.

Our day contains as many hours as that of Jesus or of any of his followers. If we are sufficiently in earnest in our desire to find God, we will take the time necessary to pursue this search. Our use of the twenty-four hours in the day is determined by our scale of values. Judged by our present use of time, do we really desire to know God?

We should not expect to know God fully in a week, a month, or a year. An infant or a youth does not fully understand his father. Knowledge grows with the companionship of years. Each year of close communion with God brings about a deepening knowledge of Him.

3. *Only the pure in heart find God.* Impure thoughts, motives, and deeds are the great barriers that separate us from God. Where intellectual doubts stand between one man and God, moral difficulties hide God from a thousand men. Our impurities blind us to the presence of God.

We cannot hope to find God until first we are filled with an overwhelming desire to be free from impurity. Impure thoughts, motives, and deeds cease to be trivial

affairs when we recall that they prevent any deep companionship with God. If we really wish to know God and to enjoy his fellowship, we must make a strenuous effort to be pure in heart. We must cry with agonizing earnestness, "Create within me a clean heart, O God!"

"Yea, only as the heart is clean
May larger vision yet be mine
For mirrored in its depths are seen
The things divine."

If we make a serious attempt to fulfill these three conditions, we shall find vastly more in God than we have dreamed. An earnest search for God, sufficient time given to the search, an intense effort to be pure in heart, these will bring a more vivid consciousness of God's wisdom, power, love, and accessibility. God will then become our greatest reality in life, and we shall turn to him as naturally as we breathe.

There is something more in God. Our present knowledge of him is very meager indeed. Yet we do know enough *to begin* our search for him. We are surrounded by a great cloud of witnesses in many lands throughout many centuries, who agree in testifying to the deeper knowledge, greater faith, and dynamic power that come when the necessary conditions are fulfilled.

"Acquaint thyself with God if thou wouldst taste
His works. Admitted once to His embrace,
Thou shalt perceive that thou wast blind before;
Thine eye shall be instructed, and thine heart,
Made pure, shall relish with divine delight
Till then unfelt, what hands divine have wrought."

Those persons, in all ages and in all lands, who have accepted these assumptions of Jesus regarding the wisdom, power, love, and accessibility of God, who have acted as if they are true, and who have put them to the test of actual experience in their own lives, have found God to be the great reality of life.

SOMETHING MORE IN MAN

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone: and the place thereof shall know it no more."—*Psalms 103:15, 16*.

"Though our outward man is decaying, yet our inward man is renewed day by day."—*II Corinthians 4:16*.

"Be ye transformed by the renewing of your mind."—*Romans 12:2*.

"Be renewed in the spirit of your mind, and put on the new man."—*Ephesians 4:23, 24*.

"They that wait upon the Lord shall renew their strength."—*Isaiah 40:31*.

"A new heart also will I give you, and a new spirit will I put within you."—*Ezekiel 36:26*.

"Behold, I make all things new."—*Revelation 21:5*.

"If any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new."—*II Corinthians 5:17*.

"But we all, with unveiled face, reflecting as a mirror [margin] the glory of the Lord, are transformed into the same image from glory to glory."—*II Corinthians 3:18*.

"Now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him."—*I John 3:2, 3*.

CHAPTER II

SOMETHING MORE IN MAN

Within man is a vast store of latent energy. Constantly throughout ages past he has been tapping new reservoirs of power. Few studies are more fascinating than the tracing of his progress through the centuries. It is a far cry from the cave-man of early historic times to the highest type of modern man.

Physically, man is far more powerful today than ever before. This may not be true in terms of avoirdupois and muscular strength. But while primitive man relied on his club and spear or bow and arrow for protection and victory over his foe, the present-day soldier has access to guns with a range of sixty miles. While the assailant of old had only his rude battering ram, the modern siege gun hurls on its way of destruction a missile of a ton in weight. No longer is a general content to surround his foes and to starve them into submission. He sinks his tunnel beneath them, sets his mine, and blows them into atoms. Hannibal and Alexander, Caesar and Napoleon, would have stood in awe before the vast explosion at Messines Ridge on June 7, 1917, when the British General Staff set off simultaneously nineteen gigantic mines, containing a million pounds of aminol. When the smoke cleared away it was seen that the villages of Messines and Wytschaete had vanished and Hill 60 had been converted into a huge crater.

The primitive man may have been swifter of foot and possessed of more endurance than the man of today. But

the swiftest of ancient couriers and marathon runners sink into insignificance when compared with the messenger of today. The modern courier rides in a luxurious express train that rushes across a great continent in four days; or he boards an ocean liner that crosses the Atlantic in less than six days; or if his mission is a secret one, he may descend into the depth of the sea in a submarine and be safely carried 3,000 miles. If there is urgent need of haste, he may fasten himself to the seat of an aeroplane and speed across the Atlantic in sixteen hours.

Man has made progress in the manner in which he obtains his food. Primitive man subsisted on raw meat from the animals he could kill with his rude weapons, and on the roots and bark of trees and whatever berries or fruits might be obtainable. Perhaps the greatest delicacy on the table of many primitive men consisted of certain choice morsels from the roasted body of a slain enemy. After a long period, man began to domesticate animals and to depend upon the flock and herd for support, and still later he began to till the soil after a rude fashion. Throughout the centuries man has been increasing the efficiency of his farming implements and has been experimenting with fertilizers, intensive cultivation, and cross-breeding of plants, until today he has an endless variety of food at his disposal. The progress in this direction may be illustrated from the accomplishments of a single individual.

Luther Burbank has changed the size, shape, color and taste of hundreds of varieties of fruits, vegetables, and flowers. The Burbank potato yields four times as much per acre as the best potato hitherto known. By

grafting, cross-pollenizing, and fertilizing, he has produced numberless varieties of apples, pears, peaches, apricots, plums, prunes, cherries; a plum that looks and tastes like an apple; another that tastes like a Bartlett pear; seedless plums and prunes; sugar prunes with twenty-three per cent sugar content; a plumcot combining the qualities of the plum and the apricot; cherries that leave the stone on the tree when picked; a blackberry that is pure white; Himalaya blackberries that produce 100 pints a season from a single plant; blackberry vines that are free from thorns; walnut trees with an extremely rapid growth; dwarf chestnut trees that bear large nuts at six months from the seed. Not least of his achievements, he has changed the desert cactus with its long and dangerous spikes into the spineless cactus, with its crop of 100 tons of edible fruit per acre and with a fodder crop five times as prolific as corn fodder.

Man has made similar progress mentally. The intellectual life of primitive man was very simple. Such ideas as he had came directly from physical sensations. He was incapable of deep reflection and abstract thinking. His mental life was devoted primarily to self-preservation and propagation. His language was crude and contained only a few words. His written language was a series of signs and pictures upon stones and skins.

So great has been man's progress that today all civilized nations have their great universities, with highly trained specialists, who devote a lifetime to the study of some minute detail of a particular department. His ideas have become so extended and complex that hundreds of thousands of words are necessary to give expression to

his thoughts, and libraries with millions of volumes contain only a fraction of his written convictions. Countless printing presses are daily grinding out tons of newspapers, periodicals, and books, and the knowledge of the average man on the street is incomparably higher than that of the eminent scholar of a few centuries ago.

Man has also made progress socially. His earliest interest was mere self-preservation. He was to a large degree independent. He killed his own game, erected his own rude shelter, and looked after himself. Later he became interested in his family, his tribe, and his nation. The earliest authority was the word of the strongest warrior, the head of the family or the tribe, the medicine man or the witch doctor.

With the vast increase in population, man's social relations have become correspondingly complex. An individual today is under the authority of a multitude of officials—city, county, state, national, and international—and his conduct is prescribed in countless statutes and unwritten laws and by public opinion. He is no longer isolated and independent. He is in direct contact with many nations, and is debtor to the whole world. His dinner is brought to him from several continents, hundreds of men have had a share in the making of the clothes which he wears, and for the comfortable residence which shelters him, he is indebted to a multitude of skilled mechanics and unskilled laborers. The medium of exchange is no longer skins and pelts, but credit—promises in the form of notes, checks, mortgages, and the like. Man's ingenuity has shown itself in the way in which he has adapted himself to an increasingly complex environment

and in the high success he has attained in the conduct of his social relations with his fellows.

Ethically and morally, man has also made progress. From the earliest dawn of recorded history strong men made slaves of the weak. Even as late as the time of the Roman Empire there were three slaves for every citizen. Primitive man regarded woman much as he did a slave or an animal, an instrument through which his comfort and pleasure might be increased. She was the common property of the tribe, and promiscuous sexual relations were practiced. Even after each man had his own wife or wives, these wives were procured by abduction or purchase. The woman had no choice in the matter. One has only to contrast this situation with the present status of woman to note the progress which has been made. She is now regarded not only as the equal of man but is chivalrously treated as his superior, and has complete power of choice as regards marriage. Contrast the former custom of exposing infants, the aged, and the helpless to the elements or to wild beasts, when their presence became a burden, with the present practice of erecting orphans' homes, homes for the aged, and asylums for the helpless. In his relations with his fellowmen and with women and children, man has made an enormous ethical advance.

Man has made similar progress religiously. The earliest deities of man were evil, not good, and had to be placated with offerings and sacrifices. The attitude of primitive man towards the gods was chiefly that of fear. Religion was primarily a question of buying off the gods' vengeance and displeasure by gifts and sacrifices, or the purchasing of the gods' favor and blessing by a similar

process. The belief that the gods delighted especially in the gift of human blood was responsible for the widespread custom of offering up captured enemies, and sometimes even friends and relatives, upon the altar. A vast chasm separates this conception from the present belief in God as an ethical person, holy and righteous beyond comparison, who has boundless affection for his children, who seeks in every possible way to help them, and who longs to enter into a deeper companionship with them.

Whether we consider man physically, mentally, socially, ethically, or religiously, he has made progress. And yet he has at no point reached the limit beyond which further progress is impossible. There are vast conquests still to be made in the physical and material realm. Man's present knowledge is only an infinitesimal fraction of all there is to be known. After pointing out that exact physical science began with Galileo, some three hundred years ago, Professor William James goes on to say: "Is it credible that such a mushroom knowledge, such a growth over night as this, can represent more than the minutest glimpse of what the universe will prove to be when adequately understood? No! our science is a drop, our ignorance a sea."

Vast as has been man's progress socially, only a bare beginning has been made. Gigantic social problems are yet to be solved. The earth is filled with monstrous wrongs which must be overthrown. Only the first principles of social and ethical relations have been learned and applied. Vast multitudes of men are ignorant of their kinship to God, are unconscious of his presence, and are indifferent or antagonistic to his claims upon their lives.

There is something more in man. That which is true of the race is true of the individual. Vast stores of hidden power are lying dormant in every man. No man functions up to the maximum of his physical efficiency, or is using to the limit all of the latent mental energy with which he is gifted, or has realized to the full extent his capacity for brotherhood, or has availed himself of the full privileges of sonship and communion with God. "As a rule," says Professor William James, "men habitually use only a small part of the power which they actually possess and which they might use under appropriate conditions. Compared with what we ought to be, we are only half awake. We are making use of only a small part of our possible mental and physical resources." There is something more in man.

You cannot always tell what a man is by looking at him. What he appears to be and what he really is may be radically different. The appearance of a man today does not always reveal what he will be tomorrow.

On October 27, 1858, in the city of New York, was born a baby boy, who grew into a "thin-shanked, pale, and delicate child." This boy was very timid and on account of ill health was not allowed to attend the public school. Two score and ten years later, by careful training and force of will, this child had become a sportsman of first rank, a boxer, a wrestler, a big game hunter, a ranchman, a soldier, an aggressive political leader, Governor of New York, President of the United States, a leading international statesman, an apostle of the strenuous life.

Another well known man of today was a sickly child

with an abnormally large head. He was such a poor student that his teacher once told an inspector that he was "addled." He was always at the foot of his class, and his father once remarked that "he was rather wanting in ordinary acumen." On one occasion he set fire to a barn, for which offense he was publicly flogged in the village square. Later he became a newsboy on a train, and as a result of a boyish escapade became partially deaf.

Judged by outward appearance, he would not have been rated very high. And yet this sickly, large-headed, partially deaf newsboy grows to be one of the most brilliant and useful men of all time. He has taken out more than 1,400 patents, and included among his inventions and discoveries are the incandescent electric light, the phonograph, the motion picture, the kinetoscope, the carbon telephone transmitter, the quadruplex system of telegraphy. Industries which are an outgrowth of this man's inventions employ 680,530 men and have a total capital invested of \$6,727,000,000.

What Theodore Roosevelt and Thomas A. Edison have accomplished affords added proof that it is unwise to judge by appearance, and that what a man is is not always a true criterion of what he may become.

The most significant change in a man is not the change in his bodily strength or mental capacity. The most marvelous and far-reaching change which man ever undergoes is the change in his moral character and spiritual nature. It is in this realm of moral character that the power of Jesus Christ operates. An innumerable throng of men and women have had their characters changed

utterly because of contact with him, their desires and motives transformed, their thoughts and deeds revolutionized. Sometimes this contact has been through the historical record of Jesus' life, sometimes through the spoken word of a Christian witness, sometimes through observation of the Christlike life of a friend, sometimes through the inner witness of God's Spirit to their own hearts. The particular method by which Jesus transforms a human character is not so significant as the fact itself: He does purify and uplift those who fulfill certain simple conditions.

It is the testimony of countless witnesses that genuine eagerness to be free from impurity and wrongdoing, simple belief in Jesus Christ, acceptance of his offer of forgiveness and power, and an earnest effort to follow him, open the floodgates and allow his power to pour in upon us with transforming and uplifting effects.

In the opening chapter of the Fourth Gospel is found the first recorded personal promise of changed moral character made by Jesus Christ. Andrew had brought his brother to see the Messiah. Jesus, looking upon Simon with a penetrating and discerning glance, and seeing within him vast undeveloped moral and spiritual resources, said to him: "Thou art—thou shalt be."

Thou art—what? If Jesus had filled it all in, he might have said: *Thou art* Simon, a crude, unlettered fisherman, thou art impulsive and undisciplined, thou art passionate and lacking in self-control, thou art ambitious and self-centered, thou art weak and unreliable, thou art fickle and cowardly, thou art an untrue friend and a disloyal disciple.

And if Jesus had filled in the other side he might have said: *Thou shalt be* Peter, a rock-like character; thou shalt be the mighty preacher, filled with the Holy Spirit, fearlessly proclaiming the Word of Life, persuasively winning thousands to loyal devotion to thy crucified Lord; thou shalt be a sower of seed and a planter of spiritual life in countless communities; thou shalt be a writer of words of wisdom and inspiration which shall endure through all time; thou shalt be a tower of strength to thy brethren in many lands; thou shalt be a martyr, laying down thy life for my sake and the Gospel's; thou shalt be a true witness, a rock indeed.

To change the actual—"thou art"—into the ideal—"thou shalt be"—is the high function of Jesus Christ, and all of this he did for Simon Peter.

In that very short book in the Bible, that letter of only twenty-five verses, written by the Apostle Paul to his friend Philemon, is recorded the story of a man's marvelous transformation. Onesimus was the name of one of Philemon's slaves. Onesimus ran away from his master and fled to the city of Rome. Here in some unknown way he came to know Paul. Through Paul's influence he became a changed man, a Christian. Paul sent him back to Philemon, with these words, according to Moffatt's translation:

"It is Onesimus! Once you found him a worthless character, but now-a-days he is worth something to you and me. I am sending him back to you, and parting with my very heart . . . no longer a mere slave but *something more* than a slave—a beloved brother; especially dear to me, but how much more to you as a man and as a Christian!"

Onesimus, the runaway slave, transformed into a man, a brother beloved, a Christian, forms one link in the chain stretching across the centuries of lives changed by the power of Jesus Christ.

In the early days of the nineteenth century, a son was born in the home of an Irish counterfeiter. This child never went to school and never received any moral or religious training. At the age of thirteen he was sent to America, and soon became a river-thief, an outlaw, a terror and nuisance in the Fourth Ward. At the age of nineteen he was sentenced to fifteen years in Sing Sing. After serving from four to five years he was greatly impressed upon hearing a talk by "Awful" Gardner, a reformed criminal, and resolved to change his mode of living. After an imprisonment of seven years and six months he was pardoned and set at liberty. Soon afterward he became a confirmed drunkard, a gambler, a thief, a worse criminal than before. Finally, through the influence of a man who was distributing religious tracts, he was induced to attend a service in a rescue mission. Here he became converted, a changed man, a Christian. Twice he fell into drunkenness, twice he arose. Shortly afterward he founded the now famous Water Street Mission, and ten years later he founded the Cremorne Mission. During the decade from 1872 to 1882 he was by far the most successful Christian worker with drunkards, harlots, and the criminal classes, in the whole country. Hundreds of men and women were lifted from the gutter and brought into a new life of respectability and power because of the kindly and earnest efforts of this man. From a drunken criminal, Jerry McAuley was transformed

into one of the most beloved and useful citizens New York City has ever had.

Regarding his own early life John Bunyan says: "I had but few equals for cursing and swearing, lying and blasphemy of the Holy Name of God. I was the very ringleader of all the youths that kept me company in all manner of vice and ungodliness." This is the man who was changed by the power of Jesus Christ into the saintly writer whose books have been spiritual food for countless thousands in many lands for hundreds of years.

From a youth given to swearing, lying, and filthy conversation, William Carey was transformed into the saintly missionary who poured out his life for India.

The young Prussian, George Müller, was changed from a gambling, dishonest, untruthful, licentious student into the devout Christian founder of orphans' homes, concerning whose work it was said: "If we count up the money which he received for the orphan houses which he founded, for his day schools and Sunday schools, for the maintenance of Christian missions in other lands, and for Bible and tract distribution, we find that the total of these contributions amounted to over \$6,900,000. Yet he never besought help from men, his sole dependence was in prayer."

One of the great evangelists of the last century never heard a word of prayer in his father's house until the age of twenty-nine, and never owned a Bible until he bought one to hunt up passages referred to in his law books. From a careless, indifferent lawyer, Charles G. Finney was transformed into the flaming evangelist who changed the manner of life in whole cities and communities.

Dwight L. Moody was changed from a shoe salesman into the evangelist whose influence has reached around the world. In all parts of the earth are men and women whose characters were transformed as a direct result of contact with the changed Moody. One of the men the course of whose life was changed by Moody is Dr. W. T. Grenfell. From a self-centered physician of London, he has been transformed into the unselfish and devoted doctor who for Christ's sake practices medicine in Labrador. For twenty-six years this heroic physician has ministered to the bodily and spiritual needs of the fishermen and trappers in a parish of a thousand miles in the frozen north.

These are the names of only a few of the vast multitude of men and women whose moral characters and spiritual natures have been transformed by the teaching, personal example, and living presence of Jesus Christ.

None of us have realized more than a fractional part of the power latent within us. None of us have any adequate conception of that which we are capable of becoming. We live our days in comparative weakness, while within us are vast stores of dormant power. The undeveloped resources of every life are such as to fill us with awe and amazement. It is the function of Jesus Christ to reveal these latent energies, to call them into expression, and to link them up with the infinite power of God.

How much power is lying dormant in your life? No man can tell. Only One knows what is in you. He alone knows all that you are capable of becoming, and he alone has power to quicken to the limit your latent moral capacities.

Are you weak and defeated? Are you a victim of your

own baser desires? Are you failing to develop the marvelous latent resources in your own life? Are you a mere slave? Or are you something more, a free son, a brother beloved, a Christian?

Thou art—what? Let the still small voice of God help you to fill it in. Must the answer be, thou art—impure, intemperate, dishonest, untruthful, irreverent, blasphemous, selfish, covetous, careless, unkind, lukewarm, lazy, ungrateful, unforgiving, filled with hypocrisy, defeated, a slave? Thou art—. Be honest. Fill it in.

Thou shalt be—what? You cannot fill it in. You cannot tear asunder the cloud that separates you from tomorrow. You do not know what is in store for you. Thou shalt be—let him fill it in for you. Thou shalt be—pure, honest, true, reverent, unselfish, loving, loyal, victorious, filled with divine discontent with mere material and physical pleasures, eager to be of service to thy fellows, willing to deny thyself, take up thy cross and follow me.

Thou art—yes. Thou shalt be—but not automatically or inevitably, not by thy own power, alone and unaided, not without fulfilling the conditions of a victorious life. You shall be—but only as you turn to Jesus Christ, as you live in close fellowship with him, as you let his strength supplement your weakness, as you let him transform your character and make you free indeed. Whether you are to receive his power depends upon your own decision. He cannot help you until you are ready to receive his assistance.

Surrender your will, your desires, your ambitions, your very life, to him, and then a marvelous transformation

will be wrought in your life, you will become a new creature, dormant capacities will spring into expression, hidden power will be brought to light, latent energies will become available power. You will then be numbered among that vast multitude who have come under the transforming touch of Jesus Christ.

Seek him in the historic record of his life, seek him in the lives of his truest followers, seek him in quiet hours of prayer and communion, seek him in the humble task of serving your fellows. "Seek and ye shall find." And when you find him you will discover that he is the key to vaults of hidden treasures in your own life.

SOMETHING MORE IN JESUS CHRIST

"You call me Teacher and Lord, and you are right: that is what I am."— *John 13:13* (Moffat).

"No man ever spoke as he does."— *John 7:46* (Moffat).

"For ours is no high priest who is incapable of sympathizing with our weaknesses, but one who has been tempted in every respect like ourselves, yet without sinning."— *Hebrews 4:15* (Moffat).

"I am the way, and the truth, and the life."— *John 14:6*.

"I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."— *John 8:12*.

"I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live."— *John 11:25*.

"All power is given unto me in heaven and in earth."— *Matthew 28:18*.

"We proclaim a Christ who has been crucified—to Jews a stumbling-block, to Gentiles foolishness, but to those who have received the Call, whether Jews or Greeks, Christ the power of God and the wisdom of God."— *I Corinthians 1:23, 24* (Weymouth).

"Wherefore also God highly exalted him, and gave unto him the name which is above every name: that in the name of Jesus every knee should bow."— *Philippians 2:9, 10*.

"This is my beloved Son: hear ye him."— *Mark 9:7*.

CHAPTER III

SOMETHING MORE IN JESUS CHRIST

The Fourth Gospel closes with these striking words: "But there are also many other things which Jesus did—so vast a number indeed that if they were all described in detail, I suppose that the world itself could not contain the books that would have to be written." (Weymouth.) In this figurative way the biographer expresses his deep conviction as to the something more in Jesus Christ.

This conviction has been shared by thinking men through succeeding centuries. No generation is willing to admit that all possibilities of further knowledge of Jesus have been exhausted. Each generation seeks to discover for itself more about him. Jesus has been and is the most discussed character of history. Countless thousands of volumes have been written about him and to this day the record of his life is the "best seller" among books.

The present generation believes that it knows more about Jesus Christ than any preceding generation knew. Yet we are equally confident that our grandchildren's children will understand Jesus far better than we do. There is something more in him than we have been able to fathom.

Consider his matchless teaching. After nineteen centuries, his teaching regarding the great fundamentals of life has not been sounded to its depths. No man has yet appreciated all that is involved in Jesus' teaching regarding God. Of all the founders of great religions, Jesus alone proclaimed one God, immanent and powerful,

holy and righteous, a loving and seeking Father, concerned about the welfare of each of his children.

It is true that Mohammed taught his followers to believe in one God, but the God of Mohammed was not a moral or righteous God. Robert E. Speer well says: "I would rather believe in ten pure gods than in one God who would have for his supreme prophet and representative a man with Mohammed's moral character." "The Koran contains ninety-nine names of God. They fail to include, and this is the defect of the whole Moslem doctrine of God, the fatherhood of God, the attribute of love, and the principle of ethical justice."

Hinduism has 333,000,000 gods. Many of these gods are shockingly immoral. "The principal deities, as Brahma, Vishnu, Siva, Indra, Krishna, are represented in the sacred books as guilty of theft, lying, intoxication, adultery, murder." It was necessary for the British Government by statute to prohibit the obscenities of public worship in India. "But the British Government has not cleansed all the holy places. I suppose that of all the obscene carvings in the world there are none more loathsome than the friezes around the temples of the Rajah of Nepal, in the holiest city of Hinduism, on the banks of its most sacred river."

As to Buddhism, "the fact cannot be disputed away," says Max Müller, "that the religion of Buddha was from the beginning purely atheistic. Buddha denies the existence, not only of the Creator, but of any absolute being. As regards the idea of a personal Creator, Buddha seems merciless." With regard to Confucianism, Dr. Legge says that he knows of only one case in which

Confucius used the personal name of God, except when quoting from the older books. "In Confucianism," says Arnold Foster, "there is no doctrine of a divine love, nor any thought of a God who is love." Confucius evaded all religious inquiry and discouraged prayer.

"The conception of God," says William Newton Clarke, "with which Christianity addresses the world, is the best that man can form or entertain. There are many glories in the religion of Jesus Christ, and it can do many services for men; but its crowning glory, or rather the sum of all its glory, is its God. Christianity has such a conception of God as no other religion has attained; and what is more, it proclaims and brings to pass such an experience of God as humanity has never elsewhere known. It is in this that we find that superiority which entitles Christianity to offer itself to all mankind."

There is something more in the teaching of Jesus with regard to God's holiness and righteousness, his outreaching love for his children, his eagerness to reclaim the wrongdoer, his readiness to answer prayer, his desire to give abundant life, his requirement of wholehearted loyalty, than any of us have discovered.

The teaching of Jesus regarding man is not yet fully understood. Jesus sets a new and higher value upon human beings. A man is more valuable than all the riches of earth. Each person is a child in whom God is personally interested, an heir to the Father's wealth. It is not God's will that one of these should perish. God leaves the ninety and nine who are safe and seeks the one who is lost. Jesus teaches the kinship and equality of all children of God. No division of race or color, class or caste, rich or poor, male or female, is found in the teaching of Jesus. The

God of Jesus is no respecter of persons. He shows no favoritism or partiality.

In none of the non-Christian religions is this intrinsic worth and equality of all human beings taught. "Buddhism not only does not admit the existence of a God, it also denies the existence of a soul, a permanent, unchanging entity." "The Hindu Scriptures represent man as a mere illusion, the plaything of the Absolute One. For him to claim real existence is the madness of Avidya, ignorance." "The system of caste which is one of the most characteristic institutions of Hinduism and the basis of Hindu society," says the Bishop of Madras, "is a direct denial of the brotherhood of man. The idea that the Brahman is the brother of the pariah is contrary to the first principles of Hinduism, and abhorrent to the Hindu mind."

All of the great non-Christian religions unite in refusing to regard woman as man's equal. "In Buddha's original plan woman had no place in his order, and so was ineligible to salvation. Indeed in Buddhism her only hope of reaching Nirvana is through rebirth as a man." In the Koran a man is allowed four wives and as many concubines as his right hand possesses. On this point S. L. Poole says:

"It is not so much in the matter of wives as in that of concubines that Mohammed made an irretrievable mistake. The condition of the female slave in the East is indeed deplorable. She is at the entire mercy of her master, who can do what he pleases with her and her companions; for the Moslem is not restricted in the number of his concubines, as he is in that of his wives. The female white slave is kept solely for the master's sensual gratification,

and is sold when he is tired of her, and so she passes from master to master, a very wreck of womanhood."

"The teaching of the Chinese classics is that women are as different in nature from man as earth is from heaven, and that they are separate not only in bodily form, but in the very essence of nature; that though women are regarded as human beings, they are of a lower state than men and can never attain to full equality with men; that women are to be kept under the power of men and not allowed any will of their own; that women cannot have any happiness of their own—they have to live and work for men; and that only as the mother of a son, and especially of the continuator of the direct line of a family, can a woman escape from her degradation and become to a degree equal to her husband."

In India the position of women is shown to be inferior to that of men from the hour of their birth. When a son is born, friends come to congratulate the father, but when he has a little girl, if friends come at all, it is to show their sympathy with the family. The Hindu religion permits a man to marry a second wife, if within seven years of marriage he has no son, although he may have daughters. There is not in any non-Christian religion a parallel of the Christian home.

Jesus alone gives an adequate conception of sin. He alone offers forgiveness of sin and salvation from sin. Dr. Speer has summarized the attitude of non-Christian religions in these words:

"Mohammed's doctrine of God's sovereignty fixes the responsibility for sin on God and dissolves the sense of guilt, and it denies the evil taint of sin in human nature. In Hinduism sin as opposition to the will of a personal God is inconceivable; it is the inevitable result of the acts

of a previous state of being; it is evil, because all existence and all action, good as well as bad, are evil, and it is illusion, as all things are illusion. In pure Buddhism there can be no sin in our sense of the word, because there is no God; sin there means 'thirst,' 'desire,' and what Buddhism seeks to escape is not the evil of life only, but life itself. Confucianism makes no mention of man's relation to God, and totally lacks all conception of sin. In one word, Christianity is the only religion in the world which clearly diagnoses the disease of humanity and discovers what it is that needs to be healed and that attempts permanently and radically to deal with it. And so, also, Christianity alone knows what the salvation is which men require, and makes provision for it."

"There is no great truth in the non-Christian religions which is not found in a purer and richer form in the Christian religion," says Dr. Speer. "Hinduism teaches that God is near, but it forgets that He is holy. Mohammedanism teaches that God is great, but it forgets that He is loving. Buddhism teaches that this earthly life of ours is fleeting, but it forgets that we must therefore work the works of God before the night comes. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home."

There is vastly more in the teaching of Jesus than we have discovered. No other teacher is comparable with Him.

Consider the personal example of Jesus. He alone of all mankind embodies in his own attitudes and deeds all that he teaches. No other religion has as its founder a perfect and sinless character. "Mohammed's character was admitted by himself to be a weak and erring one. It was disfigured by at least one huge moral blemish;

and exactly in so far as his life has, in spite of his earnest and reiterated protestations, been made an example to be followed, has that vice been perpetuated." Confucius made no claim to perfection of character. Indeed, he says: "In letters, I am perhaps equal to other men, but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to." Buddha never dreamed of setting himself up as a moral ideal for men. "As for the Hindu gods, we are better gods ourselves than they are—that is, our moral characters are superior to those of the Hindu gods."

Jesus alone practices what he teaches. He teaches faith in God, his own life is a constant exhibition of that trust; he teaches the value of prayer, his own power comes as a result of faithfulness in this practice; he teaches no compromise with sin, by his own example he denounces all forms of wrongdoing; he teaches the equality and worth of man, he associates with and seeks to win the rich and the poor, the respectable and the outcast; he teaches love and compassion for one's fellows, his life is given in unselfish service to others; he teaches forgiveness of others, on the cross he cries, "Father, forgive them." Here is the one consistent teacher, the one perfectly balanced man, the one sinless character of all humanity. The combined search of nineteen centuries has failed to reveal all that is wrapped up in the personal example of Jesus Christ.

The death of Jesus is only faintly understood. The preaching of the cross has seemed foolishness to those who do not believe; it has been the power of a new life to those who do believe. There have been many theories of the

cross, but these differing theories have all been based upon the *one fact* of the cross.

"The Christian missionary of today," says W. L. Walker, "as truly as the first ambassadors of the Cross, finds that the simple preaching of the Gospel is the power of God unto men's salvation. He does not go preaching a theology, or trying to *prove* that Jesus Christ said certain things about His death; he simply tells the story of God's Love meeting man's need, and he finds that it is still divinely attested. Many thousands have believed and been saved who could not possibly understand any elaborate theory or proof of the Atonement. The message delivered has appealed to a sense of need within themselves, and has met that need. The experience of the first Apostles in this respect is being repeated all over the world today."

There is more in the resurrection and living presence of Jesus Christ in the hearts of men than we have fathomed. Our failure in this regard is one of the great tragedies of life. Blessed companionship and boundless spiritual power are awaiting those who are willing to venture by faith into this region. When we understand more fully the meaning of Jesus' words, "I am with you always, even unto the end of the world," we shall be able to enter more deeply into the meaning of life.

Jesus alone can give adequate power to overcome temptation, to develop the strongest moral character, to render the maximum service to God and man, to attain that "something more" which we considered in Chapter II. No other religion has in it the dynamic power of Christianity. The way in which Jesus Christ has completely changed the moral characters of vast multitudes of men and women is the great marvel of all time. A

grafting Zaccheus receives power to become a generous philanthropist, a vacillating Simon becomes a very rock of strength, a Son of Thunder becomes the apostle of love, a sinful harlot becomes a woman of purity, the libertine Augustine becomes the great saint, the drunken criminal becomes the beloved Jerry McAuley, the dissolute baseball player becomes the famous evangelist.

Jesus Christ gives power to serve others. He takes a boy from a cotton factory in Scotland, touches his heart with the need of Africa, trains his hand and mind, sends him where white men have never been to battle almost single handed with the forces of barbarism and superstition. For more than thirty years this man lives and labors among these needy black folks, teaching them of his Lord by word and deed, until the beliefs and practices of thousands have been changed. This one man opened up the way and laid the foundations for the work of succeeding missionaries of the Cross, and made possible the changing of the moral tone of a whole continent.

Jesus takes a motherless gypsy boy from the rude tent of his father, uses him as a mouthpiece and an instrument, and through him transforms the lives of tens of thousands of men and women on four continents.

Jesus takes a rough miner of the Klondike, changes his attitude and disposition, fills him with an intense desire for social righteousness, sends him into a great city to battle for the oppressed, and uses him marvelously in making human brotherhood a reality.

What David Livingstone, Gypsy Smith, and Raymond Robins have been able to do affords added evidence of the power Jesus gives to those who seek to follow him. These

are only three of innumerable instances that might be cited of mighty power to change moral character given to men and women.

Jesus Christ has power to change the idolatry of savage heathen into reverent worship of the loving Father, and to transform their barbarism into active Christian living. When the first witnesses for Christ arrived in the Fiji Islands in 1835, they found the people in an indescribable condition. Cannibalism was rampant. One chief, Ra Undreundre, registered the dead bodies he had eaten by a row of stones. An actual count revealed that since he had become a middle-aged man he alone had consumed the bodies of 872 men, women, and children. One chief killed and ate his own wife. Enemies were roasted in ovens. The bodies of murdered men were used as rollers for the launching of a new canoe. The blood of men was used to wash the decks of a new canoe. Wives were strangled when their husbands died. Human skulls were used as soup dishes. The sick were buried alive. Untruthfulness, treachery, witchcraft, and countless superstitions were common to all the people. "The heathenism of Fiji had reached the most appalling depth of abomination." "The savages of Fiji broke beyond the common limits of rapine and bloodshed in violating the elementary instincts of humanity, and stood unrivalled as a disgrace to mankind."

The result of the labors of a mere handful of Christian missionaries among these people is modestly described in these words:

"The change which has taken place in Fiji during the last five-and-twenty years—a change going far beneath

the broad surface over which it has extended—presents to the philosophical student of history a phenomenon which cannot be explained except by recognizing the presence of a supernatural force, Almighty and Divine. Let the nature of this change be well considered. Throughout a great part of Fiji, cannibalism has become entirely extinct. Polygamy, in important districts, is fast passing away, and infanticide in the same proportion is diminishing. Arbitrary and despotic violence on the part of rulers is yielding to the control of justice and equity. Human life is no longer reckoned cheap, and the avenger of blood comes not now as a stealthy assassin, or backed by savage warriors, but invested with the solemn dignity of established law, founded on the word of God.”

In 1907 a distinguished traveler wrote: “In the earlier part of the nineteenth century, the Fijian was the most determined cannibal known to savage history. In the fifties and sixties, and even later, murder, torture, and cannibalism were the chief diversions of a Fijian’s life. In 1835 the first missionaries arrived and from that time onward the islands began to make progress toward civilization. The cannibal and heathen days of Fiji passed away more than thirty years ago. The Fijians themselves, though less than two generations removed from the wild and wicked days of the Thakombau reign, are an extremely peaceable and good-natured set of people. This change, effected largely by the missionaries, is most notable.”

It was on a stormy evening in December, 1852, that the quarterly missionary meeting was held in the village of Beverley, Yorkshire. Thirty people were present, including only one young man. So impressed was this young man that he volunteered to go as a foreign missionary. Refusing a business opportunity offering \$5,000 a year, he boarded a war vessel, and after a voyage of six months landed at Victoria, British Columbia. Here it

was necessary for him to secure permission from the Governor of the Hudson Bay Company before he could proceed to his destination, Fort Simpson, 600 miles north, just south of the boundary of Russian Alaska. The Governor, Sir James Douglas, refused this permission, saying: "Knowing the situation as I do, I feel sure you will not last up there three months. It is all your life is worth to go among these savage and bloodthirsty Indians. You will do no good." After much persuasion, he finally consented, with the remark: "Well, young man, if you are to be killed and eaten, I suppose you are the one most vitally interested after all."

On the way north, this young missionary was greeted by the sight of dismembered and disembowelled human bodies strewn on the beach at Fort Rupert. It was among these Indians that William Duncan labored, these men who were given over to superstition and deviltry, gambling and drunkenness, who brought their wives and daughters to the white settlements as prostitutes.

Twenty years later, Admiral Prevost of the British Navy described a Sunday spent in this Indian community:

"The church bell rings and the whole population pour out from their houses—men, women, and children—to worship God in His own house, built with their own hands. First there was a very old woman, staff in hand; after her came one who had been a notorious gambler; next followed a dissipated youth, now reclaimed; and after him a chief, who had dared a few years ago to lift proudly his hand to stop the work of God, but who now with humble mien is wending his way to worship. Then came a once still more haughty man of rank, after him a mother carrying an infant child, then a young woman who had been snatched from

the jaws of infamy, and the last I reflected upon was a murderer, when a heathen, having murdered his own wife and burned her to ashes."

Forty years after the arrival of William Duncan, a competent witness wrote:

"Such influence had the combination of the gospel message with the policy of Mr. Duncan that while there were eleven murders committed among the tribe at Fort Simpson the first year he was there, now for forty years there has not been a case of bloodshed, or even an attack with a weapon among the Indians who have come with him. Once, when he was away, some of them quarreled, and two of them used their fists upon each other. That is the nearest approach to an act of violence committed among them in forty years!"

This community has now reached a high stage of Christian civilization. In the village of 800 or 900 people there are 130 families who own comfortable homes, there are two pianos and forty-six organs in private homes, there is a community store with stock valued at \$20,000, a sawmill and cannery, the combined receipts of which for the decade were nearly \$1,000,000, a newspaper, a library with more than 2,000 volumes, a brass band of thirty pieces, and a beautiful church, with a pipe organ and a choir of forty voices, which rendered with great beauty Handel's "Messiah."

On January 13, 1915, the body of the daughter of a drunken Scotch shoemaker was placed in a simple coffin at Itu, in far-away Nigeria, on the west coast of Africa. For thirty-nine years Mary Slessor of Calabar had lived and labored among these savage people, considered to be the most degraded of any in Africa. "Bloody, savage, crafty,

cruel, treacherous, sensual, devilish, thievish, cannibals, fetich-worshippers, murderers, were a few of the epithets applied to them by men accustomed to observe closely and to weigh their words."

For months at a time Mary Slessor lived alone among these warring peoples. Again and again she was faced with death. From the many such instances recorded by her biographer we choose a single concrete example:

"A hundred yards from the village of the enemy she came upon the band in the bush making preparations for attack: the war-fever was at its height, and the air resounded with wild yells . . . Passing on to the village, she encountered a solid wall of armed men . . . The silence was ominous . . . Then a strange thing happened.

From out of the sullen line of dark-skinned warriors there stepped an old man, who came and knelt at her feet. 'Ma, we thank you for coming. We admit the wounding of the chief We beg of you to use your influence with the injured party in the interest of peace.' . . . The next few hours witnessed scenes of wild excitement, rising sometimes to frenzy. Bands of men kept advancing from both sides and joining in the palaver, and every arrival increased the indignation and the resolution to abide by the old, manlier way of war. She was well-nigh worn out, but . . . [finally] it was agreed that a fine should settle the quarrel. Even then the men declared that they were ashamed to return 'like women,' without having fought. They begged her to allow them to have a 'small scrap' in order to prove that they were not cowards. Not till they were past the danger zone did she leave them."

Never in all her dealings with the tribes was she molested in any way. Once only, in a compound brawl in which she intervened, was she struck, but the native who wielded the stick had touched her accidentally. The cry im-

mediately went up that she was hurt, and both sides fell on the wretched man, and would have killed him had she not gone to the rescue.

After some years of labor among these people, this modest little woman in her annual report used these words:

"Raiding, plundering, the stealing of slaves, have almost entirely ceased . . . For fully a year we have heard of nothing like violence from even the most backward of our people¹ . . . It seemed sometimes to be almost miraculous that hordes of armed, drunken, passion-swayed men should give heed and chivalrous homage to a woman, and one who had neither wealth nor outward display of any kind to produce the slightest sentiment in her favour. But such was the case, and we do not recollect one instance of insubordination.

"No tribe was formerly so feared because of their utter disregard for human life, but human life is now safe."

"Her fame had gone still farther," writes her biographer, "and people were now coming from places a hundred miles distant to see the wonderful person who was ruling the land and doing away with all the evil fashions. And what did they see? A powerful Sultana sitting in a palace with an army at her command? No, only a weak woman in a lowly house, surrounded by a number of helpless children. But they, too, came under her mysterious spell."

It was love for Christ that made her what she was, and there is no limit in that direction.

It is utterly impossible to measure the influence of Jesus upon the moral and spiritual progress of the world. The greater value put on human life, the more highly honored place of womanhood, the nobler attitude toward childhood, the abolition of many giant evils, are founded upon the spirit and teaching of Jesus. Our new world-ideal of democracy and human brotherhood is a direct

outgrowth of his example and teaching. Much has been accomplished. Much more is still to be done. In each one of us there is "much unevangelized territory." Jesus Christ is personally unknown to vast masses of men on all continents. His influence is limited by the failure and indifference of his professed followers. For the individual and for mankind there is something more in Jesus Christ.

So has the power of Jesus Christ affected the world that the great French writer Renan, himself anything but a professed follower of Jesus, felt constrained to confess: "Thou, O, Christ, shalt become the cornerstone of humanity so completely that to tear thy name from the world would be to rend it to its foundations."

The influence of Jesus in the moral and spiritual spheres of life has been so incomparably greater than that of any other man that the centuries have been at a loss to explain his power. Is Jesus a mere man, or is he something more than a man?

The philosopher and publicist Lamennais expressed his own answer in these words:

"When I consider his life, the marvelous mingling in him of grandeur and simplicity, of sweetness and force, that incomprehensible perfection which never for a moment fails, neither in the intimate familiarity of instructions addressed by him to the people at large, neither in the joyfulness of the festival at Cana, nor amid the anguish of Gethsemane, neither in the glory of His triumph nor in the ignominy of his punishment; when I contemplate this grand marvel which the world has seen only once and which has renewed the world, I do not ask myself if Christ was divine—I should rather be tempted to ask myself if he were human."

Professor A. E. Garvie expresses his thought in these words: "Aside from the divinity of Christ it seems to me impossible to account, without violation of all historical probability, for the records of his teaching, work, character and influence which have come down to us; for the growth, the spread, and the worth of the society which he founded; for the moral and spiritual forces which proceed from him to transform the life of individuals, nations, and races."

Dean Charles R. Brown of Yale says: "To recognize in Jesus of Nazareth the Son of God, the Saviour of mankind, is to receive a pledge of the absolute and unutterable help of God in bearing all burdens, in meeting all temptations, in solving all human problems. When men once open their minds freely and sympathetically to this richer conception of Christ, not as standing helpless among us, himself looking across the chasm of difference between the human and the divine, not as removed from us in the isolation of a being purely celestial, but as organized with us, the Eternal Mediator of that essential kinship between humanity and divinity which is perpetually requisite to a vital religion, they are in the line of spiritual advance! The larger faith, the higher appraisal of his person, fills the soul with moral energy, with fresh hope for the race, with magnificent confidence that the Kingdom of God can be established on earth through the Eternal Headship of Jesus Christ!"

After nineteen centuries Jesus Christ remains the most dynamic and revolutionary factor in all history, the one sinless and perfect character of all mankind, the greatest marvel of all time.

"The high priest asked him, 'Are you the Messiah? Tell us if you are.' . . 'Are you, then, the Son of God?' He replied, 'It is as you say; I am.'"

"Who do people say that I am? . . But you yourselves, who do you say that I am?"

Who do *you* say that Jesus is? A mere man? Or more than a man? On what ground do you seek to explain him—as a human, or more than a human? The answer you give to this question and the place you accord to Jesus in your own life will determine the degree of victory and power you are to possess.

The acceptance of Jesus Christ and the earnest endeavor to follow him bring a sense of forgiveness from sin, victory over temptation, a feeling of peace and joy, an intense longing to serve others. Jesus can turn our weakness into power. Glycerine by itself is a sticky, inert substance. Mixed with sulphuric and nitric acids, glycerine becomes the powerful explosive, dynamite. By ourselves we may be flabby, spineless, helpless men. Let the mighty power of Jesus Christ flow into our lives and we become his dynamic followers.

The testimony of those in all ages who have known Jesus best and who have followed him most closely is that he is the very Son of God, the Saviour of mankind, the giver of life abundant and eternal.

“All power is given unto me in heaven and in earth.”
“Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him.”
“If any one wishes to follow me, let him deny himself, take up his cross, and so follow me.” “He who believes in me will do the work which I do and still greater works than these, for I go to the Father.” (“The Shorter Bible.”)

SOMETHING MORE IN LIFE

‘A man’s life consisteth not in the abundance of the things which he possesseth.’— *Luke 12:15*.

“For the things which are seen are temporal; but the things which are not seen are eternal.”— *II Corinthians 4:18*.

“For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?”— *Matthew 16:26*.

“Except one be born anew, he cannot see the kingdom of God.”— *John 3:3*.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.”— *John 3:16*.

“The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”— *Romans 6:23*.

“This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.”— *John 17:3*.

“In him was life; and the life was the light of men.”— *John 1:4*.

“I am the way, and the truth, and the life.”— *John 14:6*.

“He that hath the Son hath the life; he that hath not the Son of God hath not the life.”— *I John 5:12*.

“And ye will not come to me, that ye may have life.”— *John 5:40*.

“We know that we have passed out of death into life, because we love the brethren.”— *I John 3:14*.

CHAPTER IV

SOMETHING MORE IN LIFE

Of the sixteen definitions of *life* given in the Century Dictionary, three are of interest to us in this discussion: "The capacity of an animal or a plant for self-preservation and growth by the processes of assimilation and excretion, the permanent cessation of which constitutes death." "The principle or state of conscious spiritual existence." "That kind of spiritual existence which belongs to God, is manifested in Christ, and is imparted through faith to the believer; hence a course of spiritual existence devoted to the service of God, possessed of the felicity of his fellowship, and to be consummated after death." There is something more in life, in each of these meanings. No man has reached the maximum capacity for self-preservation and growth, no man has attained the full measure of conscious spiritual existence, no man has entered into the deepest communion with God or is entirely devoted to his service.

Many solutions are offered as to how to gain the something more in life. The physician, the sanitary engineer, and the physical culture director have diagnosed the situation and have a solution to offer. The trouble is, they say, that man is needlessly sick. For one cause or another he is living on a low plane of physical health and efficiency. By observing certain simple rules of sanitation, diet, rest, sleep, and exercise, many of his ills may be abolished. And no one can deny that man is living far below his capacity for health and strength.

Another group of men is saying, the trouble is economic. The unequal distribution of property and wealth is responsible for the woes of man. Poverty makes a horrible nightmare of life. What man needs is higher wages, shorter hours, a share in the control of business, a better home, more conveniences and luxuries, and better opportunities for recreation. This is true. If all men had more of these things, they would be in a better position to enter more deeply into life.

Still others are saying, the trouble is ignorance. What the people need is education. Ignorance makes for superstition, unhappiness, and lack of progress. Furnish better schools and colleges, better equipped libraries and laboratories, better books and periodicals, more art galleries and museums, higher grade music, and the people will make progress. Education opens up a new world and makes possible a deeper enjoyment of life. This also is true. It cannot be denied that mankind needs better doctors, better economists, and better educators. Yet after all these have done their work, much remains to be accomplished before man is able to exhaust the possibilities of more abundant living.

Sound health and strong physique are not the essence of real life. The classic illustration of physical strength is Samson. Yet no one would say that he in his wild debauches knew the meaning of life. If a man has physical strength alone and seeks only to gratify passion, he is a mere brute, and knows nothing of the true values of life.

Life is not mere possession of things. Houses and barns, stocks and bonds, gold and diamonds, do not

constitute the essence of life. A man may be able to count his wealth by hundreds of millions of dollars, all material luxuries may be his, he may travel far in pursuit of known desires, and yet real life may elude him. Here is such a man. His health is wrecked through excesses, his moral character is almost gone through debauchery. his friends shun him, his wife divorces him, his children, despise him. Does he possess real life? Even if all men were able to count their wealth by hundreds of thousands of dollars this would not usher them into real life.

Keeness of intellect and brilliancy of thought are not the primary distinguishing characteristics of real life. The world needs no further proof of this fact. Four years of unprecedented warfare and bloodshed are sufficient proof. Did not the war lords of Europe, especially of Germany, have trained minds and skilled hands? Mental culture by itself may become the chief foe of real life.

Wealth, strength, and keenness of intellect, taken separately or together, do not constitute the essence of real life. A man may possess these and still be nothing more than a walking skeleton, a framework without the spark of real life. And, on the other hand, some of the men who have impressed their fellows as knowing most about life and as entering most deeply into it, have possessed neither strength, wealth, nor keenness of intellect. It is true that when rightly used these things make a vital contribution to life, but they are not its chief factors. At its best, life consist of these things, plus something more.

What the something more in life is may be best understood by examining the words and deeds of the world's best life. In Jesus Christ we see perfection of life. He

sounded life to its depth, and if we were fully capable of appreciating him, we should know the essence of real life. From an imperfect understanding of Jesus Christ, it would appear that real life depends upon the fulfilling of three conditions—the dwelling on friendly and affectionate terms with God, with ourselves, and with our fellowmen.

To be on friendly and affectionate terms with God means that we are to seek diligently his companionship, to spend time consciously in his presence, to talk with him and allow him to speak to us, to try to do what gives him pleasure and to leave undone what causes him pain, and to allow nothing to stand between us and him.

To be on friendly and affectionate terms with ourselves means that we are to overcome the discordant and divisive elements within our own natures, to suppress our own base and impure thoughts, to bring into expression our nobler desires and aspirations, to crucify the flesh that we may exalt the spirit, to dwell on the higher and not the lower level, to live at our best and not at our worst, to develop well-rounded characters.

To be on friendly and affectionate terms with our neighbors means that we are to recognize their intrinsic worth, to seek their companionship, to honor and trust them, to refrain from unkindly thoughts, words, and deeds, to seek to add to their comfort, joy, and power, and in every possible way to do them good.

If we fulfil to any degree these three conditions of being in friendly relations with God, ourselves, and our fellows, we shall discover something more of the meaning

of life. If we do these things we shall really live. The important question which confronts us is, How shall we be able to enter into this deeper life? Where shall we find the power to enable us always to be on friendly terms with God and man? For an answer we cannot do better than to turn to the pages of the New Testament. From the words and deeds of Jesus and his closest followers, we gain our deepest insight into life.

The first condition of entering into real or spiritual life, according to the New Testament, is *a new birth*. "Except a man be born anew, he cannot see the kingdom of God." This is logical. The Kingdom of God is not physical or material, it is spiritual. A spiritual birth is essential to entrance into the spiritual realm.

This new birth involves *decision* and *acceptance*. Physical life is thrust upon us, we have no choice in the matter. Not so with the spiritual life. The possession of spiritual life involves a conscious choice on our part; we may or we may not possess it, depending upon the choice we make. To be born anew means a conscious turning away from the domination of the lower sensual and physical pleasures, and the beginning of a conscious search for the higher spiritual values. It means the recognition of spiritual realities and a determination to come into possession of them. To be born anew means also the acceptance of God's offer of forgiveness of the past and power for the present and future. Whether we are to receive his forgiveness and power depends upon our own choice, whether we accept or reject his offer.

The cooperation of God is limited by the degree of our loyalty and conformity to the spirit and teaching of his

Son Jesus Christ, the supreme revelation of God on earth. This loyalty involves an open confession of faith in Jesus Christ. Jesus adopted the rite of baptism as the symbol of this faith and loyalty. Every man who desires the full cooperation of God should show his loyalty to God's highest revelation by making a public confession of faith in Jesus Christ and submitting to Christian baptism.

Conscious acceptance of Jesus, public confession of faith in him, and submission to baptism, are only first steps in showing loyalty to Christ. These should be followed by implicit *trust* and *obedience*. It should be emphasized that there is a vast difference between intellectual beliefs about Jesus and personal trust in him.

As Dr. John Herman Randall points out: "Faith in Jesus Christ is not synonymous with belief in certain things about him. One may believe all the orthodox doctrines about Jesus Christ, and be in no respect influenced by him. What one believes intellectually does not necessarily save. But when you come face to face with his personality, and feel the constraining influence of his life upon you; when you stand in reverence before his courage, his purity, his unselfishness, his disinterested love, his God-like manliness; when what he was, and what he did, calls out in you so intense a faith that you can say: 'I may not understand all the theology, I cannot frame all the definitions, I am not able to explain the atonement or the incarnation or the trinity, but I know that here is a character worthy of my following, worthy of my faith, worthy of my best, and I yield myself to his leadership, then the real life of faith begins for you. Your faith in him is not credulity, it is not hypothesis, it is no mere intellectual belief, it is this inner vital force by which you launch your life in the direction he points out.'"

We must trust Jesus to give us power over weakness and temptation—trust him for guidance in all of our perplexities—trust him with our lives and our destinies.

Not only must we be born anew and trust in Jesus Christ—we must participate in his work if we are really to enter into life. One element of such participation is the practice of prayer. We must follow his example of setting aside time for definite communion with God. We must take time to be alone with God, to enjoy his companionship, to listen to his voice.

If the example of Jesus is an adequate criterion, life is not complete without participation in intercessory prayer. After reminding us of Jesus' words to Peter, "I have prayed for thee," and Jesus' prayer on the cross, "Father, forgive them," Dr. John R. Mott says:

"The marvelous objective sweep and content of his high-priestly prayer, as recorded in the seventeenth chapter of St. John, should convince anyone that Christ believed in the power of prayer to accomplish results outside the life of the one who prays. If we accept Christ, therefore, as our perfect example as well as Teacher in other things, logically we should follow him in this most vital practice. Does not the reality of our faith in his divine character stand or fall with our obedience or failure in this wider outreach of prayer? . . . The fundamental need of the Church today, and of its various auxiliary agencies, is not that of money . . . Nor is the chief need that of better organization . . . Moreover our greatest need is not that of better plans . . . Neither is the primary need that of more workers . . . No, back of these and other unquestioned needs, is the fundamental need of more Christlike intercessors. This, if adequately supplied, will carry with it the meeting of the other clamant requirements of our day."

Participation in the work of Jesus also involves the rendering of sympathetic service to our fellowmen. "Who-soever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." It was said of Jesus, "He went about doing good." There are, of course, a great many ways of rendering Christlike service to our fellows. Indeed, it may be said that any service which contributes to the well being, uplift, and growth of any man is a Christlike service. There is no real distinction between a sacred and a secular calling. The world sadly needs true followers of Jesus in all professions and occupations—farmers, butchers, bakers, lawyers, doctors, statesmen—men with Christlike characters and an eagerness to serve their fellows. In a day when the churches lack real spiritual power and leadership, when many are standing still or going backward, when masses of men are without spiritual shepherds, there is an overwhelming need for Christian ministers with the consecration, wisdom, and affection of Christ. In a day when vast continents are relatively pagan, and have only a glimmer of God's truth and power, when millions are enshrouded in darkness and superstition, engulfed in impurity and wickedness, there is need that we should give more earnest heed to Christ's parting words: "Go ye therefore, and make disciples of all the nations."

If we would enter fully into the work of Christ, we must follow his emphasis upon personal dealings with men. We must not expect too much from legislation, social service with the masses, or even the preaching of the Gospel to large congregations. All of these have their

advantages, but they have also their limitations. Nothing can adequately take the place of personal effort with individuals. The supreme need is not so much for men to enter any one profession, as it is that followers of Jesus in all professions and occupations should be concerned about the moral characters and spiritual welfare of their friends and associates, and should seek to win them to the higher life, talking naturally and earnestly with them about the deeper meaning and purpose of life, pointing out to them Christ's power to forgive sin and to give victory over temptation. Not until we put forth a strenuous *personal* effort to win our friends to the higher life shall we be able to enter fully into the work of Jesus.

And yet individual work with individuals is not enough. Something more is necessary if we are to enter fully into the work of Jesus. Jesus not only changed the characters of individuals, he proclaimed the principles and laid the foundations upon which the Kingdom of God might be built. We must not only seek to change the moral characters of individuals, we must make an intelligent and strenuous effort to change our present social system. Thought and energy must be devoted to the eradicating of all elements in our present system that are anti-social and unchristian, and the replacing of them with elements that further the well being of all humanity and hasten the coming on earth of the Kingdom of God.

Loyalty to the Kingdom of God involves an effort to apply the principles and ideals of Jesus in political, economic, and industrial relations, as well as in personal relations. The loyal follower of Jesus will stand in

opposition to war as a means of settling differences between nations. He will be unalterably opposed to the ruthless competition and merciless rivalry of our present autocratic and capitalistic system. He will condemn vigorously the enslaving of the poor by the rich, the oppression of the weak by the strong. He will seek to replace the present Kingdom of Competition and Profits by the ideal Kingdom of Cooperation and Service.

To participate in the work of Jesus is to seek first "the kingdom of God and his righteousness."

There is something more in life, now and hereafter. Not only does Jesus offer abundant life in this world, he gives assurance of eternal life in the world to come. Indeed, the eternal life offered by Jesus begins here and now and continues throughout eternity. "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord"—satisfying, abundant life for all time.

What is life? When do we possess it? Judged by the example and teaching of Jesus Christ, real life means dwelling on friendly and affectionate terms with God, with ourselves, and with our fellowmen. We enter into real life by being born anew, by trusting in Jesus Christ, and by participating in his work.

ENEMIES OF LIFE

"Now the deeds of the flesh are quite obvious, such as sexual vice, impurity, sensuality, idolatry, magic, quarrels, dissensions, jealousy, temper, rivalry, factions, party-spirit, envy, [murder,] drinking bouts, revelry, and the like; I tell you beforehand as I have told you already, that people who indulge in such practices will never inherit the Realm of God."— *Galatians 5:19-21* (Moffatt).

"For out of the heart come evil designs, murder, adultery, sexual vice, stealing, false witness, and slander. That is what defiles a man."— *Matthew 15:18-20* (Moffatt).

"Off with anger, rage, malice, slander, foul talk! Tell no lies to one another."— *Colossians 3:8, 9* (Moffatt).

"For men will be selfish, fond of money, boastful, haughty, abusive, disobedient to their parents, ungrateful, irreverent, callous, relentless, scurrilous, dissolute, and savage; they will hate goodness, they will be treacherous, reckless and conceited, preferring pleasure to God—for though they keep up a form of religion, they will have nothing to do with it as a force."— *II Timothy 3:2-5* (Moffatt).

"They are filled with all manner of wickedness, depravity, lust, and viciousness, filled to the brim with envy, murder, quarrels, intrigues, and malignity—slanderers, defamers, loathed by God, outrageous, haughty, boastful, inventive in evil, disobedient to parents, devoid of conscience, false to their word, callous, merciless."— *Romans 1:29-31* (Moffatt).

"Never be anxious."— *Philippians 4:6* (Moffatt).

"If you do not forgive men, your Father will not forgive your trespasses either."— *Matthew 6:15* (Moffatt).

"To men you seem just, but inside you are full of hypocrisy and iniquity."— *Matthew 23:28* (Moffatt).

CHAPTER V

ENEMIES OF LIFE

There is far more in life than any of us can imagine. Wealth untold lies all about us. We have ventured scarcely farther than the shallows in the sea of God's fathomless wisdom and love. We know only a little of the unbounded possibilities wrapped up in our own lives and of the vast latent energies in every man we meet. We have grasped only a small fraction of the joy, power, and meaning of life.

The tragedy of tragedies is that man continues to live in poverty when he might have riches, in weakness when he might have strength, in sorrow when he might have joy, in despair when he might have hope. These things ought not to be. And yet this condition continues to exist. What is the matter? Wherein do we find an explanation of this tragedy?

Enemies! Enemies of life! They are responsible for man's low estate, they have robbed him of his inheritance, they have taken his birthright, leaving only a mess of pottage. Enemies are at work day and night in the material realm. Chief among these are ignorance, carelessness, and greed. Operating independently or together, they have wrought enormous destruction.

Consider such an essential thing as land. In the United States enough land is wasted in fence corners to make the equivalent of two Belgiums. Vast tracts of our land produce only weeds. Other peoples could live in ease from the products of the land we waste. The present

writer had this fact borne in upon him during a recent tour in the Orient. These Eastern peoples utilize every foot of available soil. One of the common sights in these lands is the terraced hill, farmed all the way to the top. In England and France also, the writer was impressed by the absence of weed patches and idle land.

It is estimated that in the United States there are 45,000,000 acres of arid land that could be farmed productively with proper irrigation. An illustration of the possibilities in this direction is to be found in the great Assuan dam across the Nile, which stores 2,000,000,000 tons of water, and by means of which 420,000 acres of desert land, hitherto barren, have been placed under cultivation. It is estimated that in the United States there are 77,000,000 acres of swamp land that could be reclaimed, and which at a conservative figure would be worth \$10 an acre.

Not only do we leave vast tracts of land unused, we fail to get the maximum production from the land we do cultivate. We farm extensively, and not intensively. In the United States we use an average of twenty-eight pounds of fertilizer per acre under cultivation; while in Europe they use two hundred pounds of fertilizer to the acre. It has been demonstrated repeatedly that by scientific farming, seed selection, rotation of crops, and proper fertilizing, the yield of our crops may easily be increased from twenty-five to seventy-five per cent.

Not only so, we waste much of the stuff we raise. It is estimated by Mr. H. M. Cottrell, Agricultural Commissioner of the Rock Island Railway, that ninety per cent of the food value of cornstalks is wasted, involving an

annual loss of \$900,000,000. We are told that twenty per cent of the cotton crop is wasted in picking, ginning, and baling, and that seventy-five per cent of the fruit produced is not consumed.

These are only a few of the ways in which we waste our land and the products of the soil. If this waste, or any considerable portion of it, could be eliminated, everyone would have plenty and to spare.

Out of ignorance, men have for centuries tramped unconsciously over vast stores of wealth; they have remained poor when they might have had inexhaustible riches. In 1848 in California a man named Marshall was making a sawmill on the banks of a stream, when accidentally he found gold. By the end of 1849 more than 100,000 miners had flocked to the scene. The emigrant trail in Nevada some twenty miles from the California border passed within a few yards of a place afterwards known as Comstock Lode. Later more than \$500,000,000 in gold and silver were taken from this lode. The passing emigrants, bent on reaching the California mines, were totally unconscious of the vast wealth over which they were tramping.

More than 100,000 persons joined the famous "Pike's Peak or Bust" expedition, the great majority of whom were disappointed in their search for gold. They passed over a place just west of Pike's Peak on Cripple Creek, from which more than thirty years later gold to the value of \$200,000,000 was taken.

An old settler in Kern County, California, Tom Means by name, was called "the Apostle of Petroleum," because for many years he persisted in prophesying that oil would

be found in that county. Strangely enough, he refused to dig for oil himself, saying "*It is not for me.*" Finally, he sold his ranch for \$2,500, and shortly afterward oil was struck in such quantities that the new owner made millions out of it.

In this same county, near Maricopa, a company dug for oil, exhausted its resources, and was compelled to sell out for a song. After continuing operations for some time, the new owners, the directors of the Union Oil Company, voted to shut down the plant. When the superintendent received this order, he refused to obey it, and kept on drilling. When they were down to the last joint of casing, the famous Lakeview gusher came in. During the first one hundred days this gusher produced oil to the value of \$2,500,000. For eighteen months it gushed steadily, at the rate of 30,000 barrels per day.

A South African claim was sold for \$150 by Mr. F. Pepper to Mr. Spalding. On this claim was found the Stewart Diamond, of 288 carats, and valued at hundreds of thousands of dollars. The Regent Diamond, of 410 carats, and valued at \$2,400,000, was found by a slave in the Parteal Mine, in 1701. Concealing it in a bandage about his leg, he escaped to the coast. He sold it to an English skipper, who murdered him, and who later disposed of it for \$5,000. The largest diamond known, the Cullinan Diamond of 3025 carats, insured for \$2,500,000, was found accidentally high up in the mine face.

Strangest of all, in 1867, the child of a Dutch farmer named Jacobs, in South Africa, was found playing with a rock that sparkled. A neighbor became interested, and offered to purchase the rock. It was found to be a genuine

diamond, and later sold for \$2,500. When this became known, all of the farmers began searching for diamonds. One man actually found several diamonds embedded in the mud walls of his rude hut. Shortly afterward the famous Kimberly Mine was discovered. After forty years, this mine is still employing 15,000 persons, and diamonds to the value of more than \$400,000,000 have been taken out.

Not only have we failed to discover rich mines, we do not conserve even that which we have found. President Van Hise is authority for the statement that, up to the end of 1909, there had been wasted in mining in the United States more than 2,340,000,000 tons of coal. Eight per cent of the coal used in producing light, power, and heat, goes up the chimney in smoke. This smoke damages property to the extent of \$500,000,000 a year. From thirty-five to forty per cent of our lead and zinc are wasted in mining, concentration, and smelting. Enough natural gas, the most perfect known fuel, is wasted daily in the United States to supply every city of over 100,000 population.

We are only beginning to use our mineral by-products. It was not long ago that coal tar was regarded as a nuisance and was thrown away or given to anyone who would cart it off. Now it is known to be extremely valuable. Coal tar forms the physical basis for lubricating oils, varnishes, roofing, paving, benzene, carbolic acid, over 2,000 varieties of dyes of all colors—the total value of this dye industry now reaching \$250,000,000 a year—many kinds of drugs, including thallin, kairin, antipyrin, phenacetin, cocaine, stovaine, saccharine—which is 500

times as sweet as sugar — many different perfumes, inks, photo developers, and such high explosives as lyddite and mellinite. All of these are produced from black, sticky, coal tar, which was formerly regarded as a nuisance.

Through ignorance and carelessness, we fail to utilize the latent power all about us. At the present time most of the workshops of the world are driven by power generated from the consumption of coal and oil. We are told that within a thousand years our total supply of coal and oil will be exhausted. Everywhere men are casting about for other means of generating power.

One of the most promising of these substitutes is the harnessing of the streams and waterfalls of the land. This has been done successfully in many places. Already approximately one-fourth of the power of Niagara is being utilized. By means of a great dam at Keokuk, Iowa, 200,000 horse-power is generated. The United States Government hydrographers have estimated that the streams and rivers of the United States are capable of producing 230,800,000 horse-power, almost as much as is now produced by all of our coal and oil. A vast proportion of this latent power is now being allowed to go to waste.

Since the beginning of time man has been fascinated by the resistless movement of the tides of the sea. Only recently, however, has man succeeded in harnessing these tides. At Husum, on the North Sea, a mechanism is generating 6,000 horse-power solely from the tides of the sea. There are tens of thousands of miles of coast line over which the tides unceasingly sweep in and out. If 6,000 horse-power has been generated with imperfect machines

at a single spot, how many millions of horse-power are now being allowed to go to waste?

Among the earliest shrines built by men were those erected for the worship of the sun. Repeated efforts have been made to discover a means of transferring the heat energy of the sun's rays into power houses. This has now been successfully accomplished. On the desert near Cairo, Egypt, five boilers, 205 feet in length, with channel mirrors, were erected. By concentration of the sun's rays, much after the fashion of our boyhood experiments in setting paper ablaze with a reading glass, twelve pounds of steam were generated from each 100 square feet of mirror exposed to the sun, with a maximum output for an hour of 55.5 brake horse-power. This gives the equivalent of a ton of coal for each two and a half acres of bright sunshine for an hour. There are 585,000,000 square miles of the surface of the sun presented to the earth, and each square foot of this space emits heat equivalent to 12,500 horse-power. Who will attempt to compute the waste of heat energy from this source?

Our waste of timber is appalling. Twenty-five per cent of the tree is wasted in cutting and hauling. Another twenty-five per cent is wasted at the mill, and an additional ten per cent is wasted in the factory. Only three-eighths of the tree goes into the finished product. "Not less than 50,000,000 acres of forest is burned over every year, and forest fires destroy annually an average of 50 lives and \$50,000,000 worth of timber. If the use and waste of the forest continues unchanged, all the mature timber now standing in the United States will be used up by 1965."

The waste by fire in the United States in 1917 was \$250,753,640. This is half as much as the total value of all buildings erected in the fifty larger cities of the United States during that year. A careful analysis of fire losses shows that twenty per cent of the fires are strictly preventable, and an additional thirty-seven per cent partially preventable. Thus through carelessness, we burn up each year a third as many buildings as are erected in the fifty larger cities of the country.

In all departments of life, we are consciously or unconsciously wasting enormous quantities of valuable materials and foods. Coal tar is not the only valuable substance formerly wasted. Radium was found in pitchblende, a waste substance. Millions of dollars are now being saved by proper use of refuse in the petroleum, packing, and other industries. Who knows but that we are throwing away vast quantities of materials as valuable as coal tar or pitchblende?

Enemies are at work in the vegetable realm. The United States Department of Agriculture estimates that insects and pests damage the crops of this country to the extent of \$900,000,000 a year. The damage done to our fruit trees by insects amounts to \$650,000,000 each year, and the larger part of this could be prevented by proper spraying. Rats and other rodents cause a loss to the farmers of this country of more than \$100,000,000 a year. Diseases of live stock are responsible for an annual loss of \$267,000,000.

All animals have enemies. All animals are preyed upon by parasites. According to J. J. Ward, man has more than fifty species of parasites, a frog twenty species, a

bee seventy-four species. Even flies and smaller insects are preyed upon. These parasites cause great suffering and inflict enormous damage. Many of them may easily be eliminated. An outstanding example is the destruction of the female mosquito, which was alone responsible for the spreading of yellow fever in the Canal Zone and elsewhere.

There is enormous waste in human efficiency and happiness through sickness, accidents, and premature deaths. Each year 75,000 people are killed in the United States. Professor Irving Fisher estimates that out of one and a half million deaths annually in the United States, at least 630,000 are preventable. Most persons, through neglect and carelessness, are living on a basis of less than fifty per cent physical efficiency. Throughout the hundred millions of our population, there is an appalling waste of physical life.

The most tragic waste, however, is in the spiritual lives of men. Men who have the capacity for sonship and brotherhood are living as aliens and enemies, men who have the capacity for companionship are living as hermits, men who have the capacity for mighty victories are living as helpless slaves, men who have the capacity for service are living as parasites. Man is only a small fraction of what he might be.

Man is beset on all sides by enemies. These enemies are robbing him of his priceless heritage, of sonship, brotherhood, companionship, victory, service. There are multitudes of these enemies. Anything which deprives a man of real life is an enemy to that man. If real life is relationship, the dwelling on friendly and affectionate

terms with God and man, then anything which separates us from God, from our better selves, and from our fellows, is an enemy.

Another name for this enemy is sin. It is sin that wrecks the characters of men and deprives them of their spiritual heritage. Sin is the most subtle, treacherous, and deadly of all foes. It is the destroyer of real life.

There are varied ideas as to what constitutes sin. Most human practices are regarded as sin by one man or another. Actions varying as widely as murder and cigarette smoking, adultery and playing checkers on Sunday, drunkenness and women talking in church, war and wearing jewelry, blasphemy and playing cards, untruthfulness and dancing, robbery and fishing on the Sabbath, cruelty and attending the theater, are all looked upon as sin by different groups of people. What criterion shall we use in determining what is sin and what is not sin? Shall we use isolated texts from the Bible as the absolute standard? Shall we be guided solely by such verses as, "Let the women keep silence in the churches," or "Let it not be the outward adorning of braiding the hair, and of wearing jewels of gold"?

It is significant that the Great Teacher does not draw up a code of laws or a list of sins. Nowhere does Jesus say explicitly that human slavery is sin, or that the employment of little children for fourteen hours a day in a factory is sin. He deals in general principles concerning the great fundamentals of life. So clear is his teaching, however, that there can be no doubt as to what he thinks of human slavery or the oppression of little children. In the teaching of Jesus, life is relationship,

dwelling on friendly and affectionate terms with God, with ourselves and with our fellowmen. Anything which destroys this friendly relationship is sin. By this standard any thought or act may safely be judged.

Let us consider for a moment some of the things which separate us from God. Perhaps the first thing which occurs to us in this connection is ignorance. The man who knows but little of God is not able to dwell on friendly terms with him. All men are partially ignorant of God, and consequently no man is living on terms of the deepest possible friendship with him. A portion of our ignorance is our own fault, due to indifference and carelessness toward God. Ignorance, indifference, and carelessness may, therefore, be grouped together as one barrier which separates us from God.

Another barrier is made up of idolatry, irreverence, blasphemy, and ingratitude. When these are present it is not possible to be on friendly and affectionate terms with God. The worshiping of other things, the showing of disrespect by thought, word, or deed, and the refusal to acknowledge our obligation to him—these things shut God out from our lives.

An even more formidable barrier is erected by open rebellion, disobedience, and rejection of God's Son and his highest revelation. So long as these things are persisted in, the deepest friendship with God is impossible.

In our own inner selves, we find operating the same trio—ignorance, indifference, and carelessness. We are ignorant of our own latent capacities, of the degree of our likeness to God, of the possibilities of our lives. We are indifferent to the higher values and are content to

dwell on the lower level of physical appetites and pleasures. Even when we recognize to some extent our possibilities and when we seek after a fashion to realize them, we grow careless, become swamped by the temporary, and lose sight of the eternal.

Selfishness, covetousness, envy, pride, conceit, boastfulness, and hypocrisy divide us from our better selves. They lead us to mistake something else for real life. Fear, dread, and worry banish love, trust, and peace. They are irritants that make impossible the smooth working of our better natures. They turn real life into a horrible nightmare. Impurity, intemperance, and dissolute living blind us to higher values. They soon come to be the only things we crave and for them we willingly part with all else. They are forerunners of darkness and despair. Loss of self-control, anger, rage, and a merciless, relentless, and unforgiving disposition, cause our lower natures to become dominant. They enslave and hold in bondage our nobler impulses and aspirations. Laziness, half-hearted efforts, lukewarmness, prevent absolutely our entering into real life. They cause us to be content with less than our best and are deadly enemies to any strenuous search for real life.

. There are likewise a multitude of enemies that bar the way to living on friendly terms with our fellows. Ignorance, indifference, and carelessness operate here also. A lack of appreciation of the intrinsic worth and latent possibilities of every man we meet, indifference to his welfare, and carelessness as to his rights and privileges, prevent us from living on friendly terms with him.

Untruthfulness, hypocrisy, insincerity and double

dealing, coldness, hard-heartedness, ingratitude and contempt, erect an insurmountable barrier between us and our fellows. They destroy confidence and respect and prevent all intimate and happy relations. Gossip, slander, harsh judgments, bring pain to those who are the targets of our words. They cause resentment and bitter feelings and destroy amicable relations. Quarrels, jealousy, envy, unfair competition, loss of self-control, and anger, call forth like responses. They lead to misunderstandings, violent actions, unhappiness, misery, and woe. Fear, prejudice, and hatred are usually found in groups. We hate those persons whom we fear. When fear, prejudice, and hatred are harbored, all friendly relations are banished. Cruelty, barbarity, maliciousness, murder, violence, theft, sexual vice, make us enemies of society. Consequently, they shut us out from friendly relations with men.

Thus we have seen that sin is an enemy of real life, because it separates us from God, from ourselves, and from men. There are other penalties of sin. Sin causes suffering to ourselves and to others. Sin dulls moral judgment and makes us incapable of right choices and noble living. Sin paralyzes the will and makes us slaves to our base and impure desires. Sin inevitably brings punishment.

It is when we realize the awful effects of sin and the great difficulty of overcoming it, that we appreciate Jesus Christ's offer of pardon and victory over sin. The very name of Jesus means, "He shall save his people from their sins." He came to seek and save the lost, those who are enslaved by sin. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us

from all unrighteousness." "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." "My grace is sufficient for thee."

The gateways to real life are *surrender* to Jesus Christ, to his ideals, to his manner of life, to his guidance; *trust* in him as a personal friend and Saviour; *participation* in his work of advancing the Kingdom of God. "If you know these things, happy are you if you do them." If we do these things we shall enter more fully into the meaning and purpose of life and shall possess life abundant and eternal.

Are you saying with the apostle of petroleum, "It is not for me?" Are you refusing to dig, while others are taking untold riches from life? Are you tramping hurriedly over mines of gold? Are you unconsciously playing with diamonds?

The riches of life *are* for you. Every child of God is an heir to wealth untold. Claim your heritage! Stop fishing with minnow hooks along the shallows of life, launch out into the deep and let down your net for a draught!



